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Mr. *Emerſon's*

Exhortation to his People

With Reſpect to

Variety of Miniſters.

Preached at Malden.

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READER.

THE *preceeding Part of the following Diſcourſe is but an Abridgment of what was deliver'd from the Pulpit. It is the* Application *or Improvement of the Subject, and that only in* one Uſe, *which I apprehend moſt needful and ſeaſonable, at this Day, to be made Publick. As it is in the Simplicity of my Heart, and not with any Deſign to offend any One, that I have publiſh'd theſe Things, ſo I would humbly hope for a candid Acceptance of them.*

A Word of *Exhortation* with Relation to *Variety of Miniſters.*

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1 Cor. III. 21, 22.

----For all Things are yours: Whether Paul, or Apollos, or Cephas.----

—The Truth, which theſe Words preſent us with, is this

DOCTRINE.

ALL Things, and particularly Miniſters, with their various Gifts and Labours, are for the Uſe and Benefit of the Church and People of GOD.

I. *All Things belong to the Church and People of GOD.* They have a Right to, and Intereſt in them.

God is theirs. God the Father is theirs. *Pſal.* 48. 14. They are intereſted in all his glorious *Perfections*, His Wiſdom, Power, Goodneſs,

Truth, &c. shall be all employ'd for their Good and Benefit.

God the Son is theirs: In all his *Offices* and *Relations*; *their* Mediator and Surety, *their* Advocate and Intercessor, *their* Prophet and Teacher, *their* King and Ruler, *their* Shepherd, *their* Friend, *their* Brother, *their* Husband, *their Head*, &c. He is *theirs* in all his *precious and saving Benefit*: Wisdom, Righteousness, Sanctification, and Redemption.

God the Holy Spirit is theirs: To dwell and reign, and operate in them, by his enlightning, quickning, sanctifying, strengthning, confirming, and comforting Influences.

The Word and Ordinances of God are theirs: The *Providences* of God are theirs. Both Mercies and Afflictions shall be subservient to their real Good. This they may be confidently perswaded of, *that all Things shall work together for Good unto them*: That *all God's Ways shall be Mercy & Truth towards them*. That nothing shall be permitted to occur, but what shall be over-rul'd so as to serve his own most gracious Designs with Regard to his People.

Angels are theirs. Heb. 2. 14. *Are they not all ministring Spirits sent forth to minister to them that are the Heirs of Salvation*.

All the Promises are theirs. They have the *Promise of the Life that now is*: All that Direction, Assistance, Protection, Provision, Consolation, &c. which they stand in need of, and will be best for them. They have also the *Promise of the Life that is to come*.

Heaven is theirs; with all the Riches and Glories, and Delights of it. They are elected, redeemed,

redeemed, juſtify'd, adopted, ſanctify'd, that in due Time they may be *glorify'd*. This is what their dear Redeemer has *purchas'd*, and is *preparing* for; and which the true and faithful God has *promis'd* to them. Thus all Things are theirs. Grace, and Glory, and every good Thing.

II. *Miniſters with their various Gifts and Labours are for the Uſe and Benefit of the Church and People of God.* *Paul*, and *Apollos*, and *Cephas* are theirs. Not only *Paul*, but *Apollos*, yea and *Cephas* too. Here I might more particularly and diſtinctly ſay:

1. *Miniſters are the Gifts of Chriſt.* He *purchas'd* them, and he it is likewiſe that *confers* them. It is he that qualifies them for, ſpirits them to, directs, aſſiſts, and ſucceeds them in the Work of the Miniſtry. Thus Miniſters are the Gifts of Chriſt

2. *Miniſters with their* various *Endowments and Labours are given by Chriſt to the Church and People of God.* The Lord Jesus had a very particular Eye to his Church in *inſtituting* the Miniſtry, and in *purchaſing*, and in *beſtowing* ſuch Gifts as *Paul*, and *Apollos*, and *Cephas*, Miniſters variouſly gifted; that the Church which is his Body might be edify'd. Eph. 4. 7, 8, ...11, 12. *Unto every one of us is given Grace according to the Meaſure of the Gift of Chriſt. Wherefore he ſaith, when he aſcended up on High, he led Captivity Captive, and gave Gifts unto Men.—And he gave ſome, Apoſtles: and ſome, Prophets: and ſome, Evangeliſts, and ſome, Paſtors and Teachers; for the perfecting of the Saints for the Work of the Miniſtry, for the edifying of the Body of Chriſt.* 1 Cor. 12. 4, 7. *Now, there are Diverſity of Gifts, but the ſame Spirit.*

But

But the Manifeſtation of the Spirit is given to every Man to profit withal: *i. e.* That he might profit the Church and People of God, "They were "not diſtributed for the mere Honour or Advan- "tage of thoſe that had them, but for the Benefit "of the Church, to edify the Body, and ſpread "and advance the Goſpel." *To one*, as the Apoſtle further ſpeaks, *is given by the Spirit, the Word of Wiſdom; to another, the Word of Knowledge, by the ſame Spirit; to another, Propheſy;—But all theſe worketh that one & the ſelf ſame Spirit; dividing to every Man ſeverally as he will.* And all for the Good of CHRIST's Myſtical Body, the Church; in which *he hath ſet, firſt Apoſtles, ſecondarily Prophets, thirdly Teachers*, &c.

But I come to make ſome ſuitable *Application* of this Point, in a few Words by Way of *Exhortation*.

If Miniſters with their various Gifts are for the Uſe and Benefit of the Church and People of God, *then, my dear Brethren, uſe, but don't abuſe this your Chriſtian Liberty and Priviledge.*

1. *Uſe this your Chriſtian Liberty and Priviledge.* Hear and improve for your Benefit not only the Miniſter that is ordain'd over you, & fix'd among you, but as you have Occaſion and Opportunity, other Miniſters alſo. *For all Things are your's; whether Paul, or Apollos, or Cephas.* If any ſhould attempt to deprive you of this your Chriſtian Priviledge, they are guilty of *Robbery*: They rob you of a very great Priviledge which your Lord has purchas'd for you at the deareſt Rate, and which he has in great Love to your Souls confer'd upon you. Stand faſt therefore in this Liberty of your's wherewith Chriſt has made you free. As God has been ſending one Ambaſſa-

dor

ſador after another to you; who have treated you with Sermons upon Sermons, agreeable to what we read, *Iſai.* 28.10. *For Precept, hath been upon Precept, Precept upon Precept, Line upon Line, Line upon Line, here a little and there a little.* The abundant Grace of God herein manifeſted to you, ſhould be gratefully reſented, and duly improv'd by you: And you ſhould be encourag'd in, and by no Means diſcourag'd from the Improvement of it. And bleſſed be God, there are ſo many of the Lord's Miniſters, in one Place and another, who are ſo far from diſcouraging their People from attending upon the preaching of other zealous and worthy Men of God, who have lately come among us, that they have invited them into their Pulpits, and have, I truſt, with Pleaſure obſerv'd their People flocking to their Doctrine, and hanging upon the Preacher's Lips, with ſuch a diligent and affectionate Attention. 'Tis I think Matter of Grief that all Miniſters in this Point are not *like-minded.* I ſpeak not this to reflect upon any worthy Miniſters among us, that exerciſe a prudent Cautiouſneſs who they admit into their Pulpits. We ought, doubtleſs, to be well perſwaded concerning theſe Strangers that come among us, that they are Men of Knowlege, Prudence and Piety; Men of good Principles, and good Morals, if they have a Call to viſit before we invite them to preach to our People. But when we have good Grounds to hope that they are Men of this Character, and perceive the Grace of God given to them, we ought freely to give to them the right Hand of Fellowſhip; we ſhould ſo account of them, as of the Miniſters of Chriſt, ſhould readily and affectionately embrace them;

them; should wish them God-speed, and encourage our People, so far as is consistent with their Circumstances, and will be for their Edification, to attend upon their Doctrine. And such Ministers who are contrarily dispos'd, would do well to exercise a godly Jealousy over themselves, and seriously consider what Spirit they are of, and fear whether they do not too much indulge the Spirit which lusteth to Envy. I cannot but think if the Spirit and Disposition of the holy and humble Apostle *Paul* more universally prevail'd among Ministers, that People in some Places instead of being reproach'd and condemn'd for the Improvement of their Christian Liberty in hearing other Ministers, would be commended for it, and encourag'd in it; and this would in a great Measure not only promote the *Edification* of their People, but also prevent that *Confusion*, which some are so unjust as to impute to some Preachers as the *Causes*, when they are only the *accidental*, innocent *Occasion* of it. If a holy, humbly, and truly zealous Spirit, a Zeal for the Honour of Christ and the Good of the precious Souls of People prevail'd to a greater Degree in the Hearts of *some Ministers*, their Language would doubtless be this, '*Lord, send by whom* '*thou wilt send.* Any Instrument, any Means 'that thou shalt see meet to make use of, shall 'be acceptable to us. If the Work may but 'be accomplish'd, if the Souls of our dear Peo-'ple may but be won to Christ, let who will 'be the Minister or Instrument that thou shalt 'please to make use of, we shall rejoyce in it, 'and give Thanks to thee for it'. The *Doors* and the *Hearts* of Ministers would then be open

to

to ſuch whom they perceiv'd that the Lord delighted to make uſe of as Inſtruments in promoting his Work. The Feet of ſuch Miniſters would be beautiful in *their* Eſteem, as well as in the Eſteem of their People. There would then be no Occaſion for our People to *urge and plead* that we would *ſuffer* ſuch Miniſters to come into our Pulpits, but we ſhould *ourſelves invite* them, and take Pleaſure in ſeeing our People thronging and preſſing to hear them, in Hopes they would not only be *gratify'd* but alſo ſavingly *profited* by their Miniſtry; and it would be a light Thing with us, tho' *we* ſhould *decreaſe*, ſo the Kingdom and Intereſt of the Lord Jeſus, and the Good of Souls, might *increaſe* and proſper! But to return. I exhort you, my dear People, to hear and improve for your Good, as you have Opportunity, not only *Paul*, but *Apollos*, yea and *Cephas* too. They are all Gifts of your aſcended Saviour; be thankful to him for them; admire not only the *manifold Wiſdom*, but alſo the *abundant Goodneſs* of your Lord in thus varying and diverſifying his Gifts. 'Tis that you might *all* be ſuited. All theſe worketh that one and the ſame Spirit of Chriſt. Wherefore, let him have the ſole Glory, and be you careful to improve them ſo as to reap the Comfort and Benefit. *For all Things are your's; whether Paul, or Apollos, or Cephas.* Hear the Word diſpenc'd by them not as the Word of *Man* but as the Word of *God*. Receive the Truth in the *Love* of it. Mix the Word with *Faith*. Hear with *Meekneſs*; hear with *Diligence* and ſee, that you bring forth *Fruit* with *Patience* and Perſeverance.

Be exceeding ſollicitous that when the Word is preach'd to you, it may not prove like the Seed that falls by the *Way-ſide*, or like that on *ſtony Ground*, or as that which is ſown among *Thorns*, but like that which is ſown in *good Ground*, that ſhall take deep Root, and ſpring up, and bear Fruit, ſome thirty, ſome ſixty, and ſome an hundred Fold. And as I would have you hear *Paul*, and *Apollos*, and *Cephas*; ſo I exhort you likewiſe, if you are ſo minded, to *diſcourſe with them* about the Affairs of your Souls: Lay open your Caſe to them; beg their Advice, and intreat their Prayers. You have a Right ſo to do, and I would by no Means deprive you of your Right. *All Things are your's; whether Paul, or Apollos, or Cephas.*

Bet then,

2. *See to it that you don't abuſe this your Chriſtian Liberty.*

Take Care that you have not Men's Perſon's in Admiration. Glory not in Men. Don't *cry up* one Miniſter and *cry down* another, when they are *both* of them *faithful*. As to thoſe Miniſters who are evidently proud, and ſelfiſh, and worldly, and ſlothful, careleſs and unfaithful, they deſerve to be treated with Neglect; but ſuch as are humble, and diligent, and zealous, tho' they may differ in Gifts, are to be highly eſteem'd in Love by you, and none of them to be ſlighted. A criminal preferring one Miniſter before another, will be an Evidence rather of *Corruption* than of *Grace* in you. *For while one ſaith, I am of Paul, and another, I am of Apollos, and another, I am of Cephas; are ye not carnal,* and *walk as Men? Who,* I pray, *is Paul, and who*

who is Apollos, but Miniſters? They are but Inſtruments by whom you believe. *Paul* may plant, and *Apollos* may water, but 'tis the Lord alone that giveth the Increaſe. So then *Paul* is *nothing*, and *Apollos* is *nothing*; they are *nothing* in regard of the *Efficacy and Increaſe* of the Word. 'Tis the Lord that *is all* in all, *let him then that gloryeth, glory in the Lord.* Not unto *Paul*, not unto *Apollos*, not to *Cephas*, but unto the *Lord* be *all the Glory.*

Again, *Don't ſwallow down with an implicit Faith every Thing that Miniſters ſay to you*: But try the Spirits; bring every Doctrine to the Touch-Stone: be like the noble *Bereans*, who not only *received the Word with all Readineſs of Mind*; but alſo *ſearched the Scriptures daily, whether thoſe Things were ſo.* Act. 17. 11 *To the Law and to the Teſtimony: If they ſpeak not according to this Word, it is becauſe there is no Light in them.* Iſa. 8. 20.

Moreover, take heed that you don't abuſe this your Liberty, *by aiming to gratify a vain Curioſity.* Don't come to hear *Paul*, or *Apollos*, or *Cephas*, from an *itch of Novelty*, that you may have your *Ears tickled*, your *Fancy* pleas'd &c. but come to the Hearing of the Word with a Deſire that your *Hearts* may be ſearch'd, that your Sins may be reproved, that your Souls may be effectually and ſavingly wrought upon. Fear, leſt the Lord ſhould have Occaſion to complain of you as he did of *Ezekiel's* Hearers, Ezek. 33. 31, 32.—*They come unto thee as the People cometh, and they ſit before thee as my People, and they hear thy Words, but they will not do them: for with their Mouth they ſhew much Love, but their Heart goeth after their Covetouſneſs.* And lo,

Thou art unto them as a very lovely Song of one that hath a pleasant Voice, and can play well on an Instrument: for they hear thy Words, but they do them not. Alas! 'tis too common for People to be delighted with the Gesture, Voice, Pronunciation, Eloquence, and other *Gifts* of the Preacher, and not to have their Hearts suitably affected, and their Conversation agreably influenc'd by the *Matter* dispenc'd to them.

Further, let me mind you of this, *that People should not be so fond of Strangers, as to neglect or despise their own Ministers.* All Things are your's: whether *Paul*, or *Apollos*, or *Cephas*: Yet the Minister that is fix'd among you, and has the Pastoral Care of your Souls more particularly committed to him, *that Minister*, I say, is in a more peculiar Sense *your own*, than *other* Ministers are. He sustains an *especial Relation*, and is under more particular Obligations to you, and will, if he be a good Minister, *more naturally Care for your State*, than it can be rationally expected *other Ministers* should. A People's own *Minister* is obliged to bear them upon his Heart continually; his Thoughts and his Cares, if he be a good and faithful Minister of Jesus Christ are constantly exercised about them; he is daily watching for their Souls; is frequently visiting them, is studying Night and Day for them, and is preaching to them both in Season and out of Season; is bearing with their Infirmities, enduring many Trials on their Account.—Surely then, he may justly challenge a peculiar Share in their Affections; and 'tis highly reasonable they should esteem him very highly in Love, for his Work and Office Sake. And let me tell you,

you, it will be but a poor Evidence of a People's profiting by *other Miniſters*, if their Affections cool, and their Hearts are alienated from their own faithful Paſtors. Such a People are unjuſt, and ungrateful, yea and in ſome Senſe unnatual, who by hearing of *other Miniſters*, become more diſaffected to *their own*. And beſides, ſuch a People act very unwiſely for themſelves. This, will be *unprofitable* for their own Souls. There's little likelihood of a People's receiving any ſaving Benefit from the Miniſter they are grown indifferent in their Regards to. Wherefore, it behoves a People to cheriſh in their Breaſts a very dear Affection to their own Miniſter; they ſhould by no Means indulge any unreaſonable or uncharitable Suſpicions and Jealouſies, or evil Surmiſings concerning him. They ſhould *think* well of him, unleſs they have ſufficient Grounds to the contrary; they ſhould *ſpeak* well of him; they ſhould *behave* well to him; they ſhould diligently and readily attend on his Miniſtry, and ſtrive to profit by it. They ſhould do nothing juſtly to grieve him, but all that lays in their Power to encourage him.

Let People remember this; tho' *Paul*, and *Apollos*, and *Cephas* are theirs, yet they ſuſtain an eſpecial Relation to, and are therefore under particular Obligations to the Paſtors that dwell among, and are ordained over them.

Finally, Take heed that you don't abuſe your Priviledge *by Unprofitableneſs*

Miniſters with their various Gifts are for the Uſe and Benefit of the Church: Surely then, if this End be not obtain'd, we ſhall be chargeable with the Guilt of abuſing our Priviledge.

Oh!

Oh! my dear Brethren, *take heed how you hear.* Duly *prepare* for Hearing; and when you *are hearing*, hear as for your Lives: And *after Hearing*, meditate on the Word examine yourselves by it, pray over it, and labour to practice agreeably to it Be ye Doers of the Word and not Hearers only, deceiving your own selves. Blessed are they that hear the Word and keep it: That *attend to it with Diligence, Preparation,* and *Prayer*; that *receive it with Faith and Love*; *that lay it up in their Hearts, and practise it in their Lives.* Ministers will then be a Savour of Life unto Life; The Gospel preached by them will be the Power of God unto their Salvation. But if on the contrary, People *come to the Hearing of the Word*, only with *itching Ears*, to have their Curiosity gratify'd; and when they *are hearing*, their *Passions* are mov'd their *Affections* stirr'd, but their *Hearts* not at all chang'd; and *after Hearing*, they commend the Sermon, admire the Preacher; but their Lives not at all reform'd; Minister's Preaching as to such People will be in vain; *Paul*, and *Apollos*, and *Cephas*, with their various Gifts and Labours will all be in vain; yea, they will be a Savour of Death unto Death unto them; Such People will have sad Reason to Fear, that Ministers are sent to them on the doleful Errand that Isaiah was sent upon, Isai. 6. 9, 10. *Go, and tell this People, hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the Heart of this People fat, and make their Ears heavy, and shut their Eyes; lest they see with their Eyes, and hear with their Ears, and understand with their Heart, and convert and be healed.*

My

My dear Frinds, our Unfruitfulneſs under the Means of Grace, eſpecially under the *great Plenty of Means* we have *of late* been favour'd with, will carry a dark *Omen* with it. We ſhall have Reaſon to fear not only *inevitable*, but very *ſpeedy* Deſtruction, or at leaſt a dreadful Rejection. Heb. 6 7, 8 *The Earth which drinketh in the Rain that cometh oft upon it, and bringeth forth Herbs meet for them by whom it is dreſſed, receiveth Bleſſing from God: But that which beareth Thorns and Briers, is rejected, and is nigh unto curſing; whoſe End is to be burned.* Such of us will have Reaſon to tremble when we read the *Parable* of the barren Fig-Tree, eſpecially the *Cloſe of it.* See Luk. 13. 6.—9 *A certain Man had a Fig-Tree planted in his Vineyard, and he came and ſought Fruit thereon, and found none. Then ſaid he to the Dreſſer of his Vineyard, behold, theſe three Years I come ſeeking Fruit on this Fig-Tree, and find none: Cut it down, why cumbereth it the Ground? And he anſwering, ſaid unto him, Lord, let it alone this Year alſo, till I ſhall dig about it, and dung it: And if it bear Fruit, well: And if not, then after that thou ſhalt cut it down.* God only knows how many of us may be upon our *laſt Trial*; the *laſt Means* may be uſing with many of us; *the Year* which the Dreſſer of the Vineyard has interceeded for, may be juſt expiring as to many of us. Oh how dreadful will it be for any of us, if we ſhould finally perſiſt in our Unfruitfulneſs. Ah! poor Souls! let me tell you, you'l pay dear for the *digging and dunging*, for the uncommon Means, the extraordinary Cultivations, that have been uſed with you. As you have Reaſon to fear

fear *approaching* Ruin, ſo that it will be moſt *amazingly dreadful*, Zech. 7. 11, 12. *But they refuſed to hearken, and pulled away the Shoulder, and ſtopped their Ears, that they ſhould not hear. Yea, they made their Hearts as an Adamant Stone, leſt they ſhould hear the Law, and the Words which the Lord of Hoſts hath ſent in his Spirit, by the former Prophets: therefore came a great Wrath from the Lord of Hoſts.* Jer. 44. 4, 5, 6. *I ſent unto you all my Servants the Prophets, riſing early and ſending them, ſaying, O do not this abominable Thing that I hate. But they hearkned not, nor inclined their Ear to turn from their Wickedneſs —Wherefore my Fury and mine Anger was pour'd forth.*—Oh! it will be moſt tremendous Wrath that will be poured forth upon Goſpel Impenitents, more eſpecially thoſe who have had great Plenty of the Means of Grace. In Proportion to the Advantages they have enjoy'd, but abus'd; ſo much the more Miſery and Torment ſhall be given them. Hell will be *dreadful*, unſpeakably dreadful to *every one* that ſhall come there, but not *alike* dreadful. The *Lot* that will be aſſign'd to *ſome* in thoſe Regions of Horror and Deſpair will be more intollerably dreadful, than what ſhall be given to others. And doubtleſs, thoſe who periſh from under the Goſpel, will have *ſuch a Portion* Heb. 2 3. *How ſhall we eſcape if we neglect ſo great Salvation.* Math. 11. 23, 24, *And thou Capernaum, which art exalted unto Heaven, ſhall be brought down to Hell, — it ſhall be more tollerable for the Land of Sodom, &c.* Oh, let us not be high minded, but fear. Let us not be carnally ſecure, but let us keep this in the Imagination

nation of the Thoughts of our Heart continually, that the Lord keeps an exact Account of the *Time*, and of the *Means* that he gives us, and after a while, he will call us to a *Reckoning*. And the more Means any of us ſhall have neglected and trifled away, ſo much the more ſorrowful and dreadful will our Account be. O Sirs, believe it, if you ſhould fail of the Grace of God, *every Miniſter* that comes among you, *every Sermon* they preach to you, will ſerve to aggravate your Doom, and ſink you the deeper into the horrible Pit of Perdition, where the Smoak of your Torment will aſcend for ever and ever. Oh! how will you mourn at the laſt, and ſay, How have we hated Inſtruction, and our Hearts deſpiſed Reproof! And have not obeyed the Voice of our Teathers, nor inclined our Ears to them that inſtructed us. O the bitter Wailing and Lamentation you will make! But all in vain, for, as we read in Zech. 7. 13. *It ſhall come to paſs, that as he cried, and they would not hear; ſo they cried, and I would not hear; ſaith the Lord of Hoſts.* And Prov. 1. 24, &c. *Becauſe I have called, and ye have refuſed, I have ſtretched out my Hand, and no Man regarded; but ye have ſet at nought all my Counſel, and would none of my Reproof: I alſo will laugh at your Calamity, I will mock when your Fear cometh; when your Fear cometh as Deſolation——when Diſtreſs and Anguiſh cometh upon you. Then ſhall they call upon me, but I will not anſwer,——For that they hated Knowledge and did not chooſe the fear of the Lord. They would none of my Counſel: they deſpiſed all my Reproof.* But I hope better Things of many

of you, my dear Friends, even Things which accompany Salvation, tho' I thus speak. I'm perſuaded concerning a Number of you, that the Variety of Miniſters, and Plenty of Means you have been favour'd with, have had precious and ſaving Effects upon you. You have, I verily hope, been more than *barely pleas'd and affected* with the Word: your Conſciences have been rous'd, your Underſtandings enlightned, your Hearts changed, and your Lives reform'd. Old Things are paſs'd away; behold all Things are become new. And now, all Things are your's: whether Paul, or Apollos, or Cephas, or the World, or Life, or Death, or Things preſent, or Things to come; all are yours; and ye are Chriſt's; and Chriſt is God's. O walk worthy of the Lord unto all well-pleaſing; and be adding to your Faith, Vertue; and to Vertue, Knowledge; and to Knowledge, Temperance; and to Temperance, Patience; and to Patience, Godlineſs; and to Godlineſs, Brotherly-Kindneſs; and to Brotherly-Kindneſs, Charity. For if theſe Things be in you, and abound, they make you that ye ſhall neither be barren, nor unfruitful in the Knowlege of our Lord Jesus Christ. Give Diligence my beloved Brethren, to make your Calling and Election ſure: For if ye do theſe Things, ye ſhall never fall: For ſo an Entrance ſhall be miniſtered unto you abundantly, into the everlaſting Kingdom of our Lord and Saviour Jesus Christ: To whom be Glory for ever and ever, Amen.

FINIS.